224 Let me first mention some of the *social rites* connected with
422 hunting.

When a man finds *a dead animal* in the bush, if it is not too heavy, he can hoist it on his shoulders and take it home to eat. We know that Natives are not afraid of eating dead meat and enjoy an extraordinary immunity from its dangers. But if it is an elephant, for instance, the man who has found it, perhaps by following the vultures which gather round the dead body, will first carefully examine the soil all round the beast to be sure that nobody has seen it before him. If no footprints are to be seen, he cuts a piece of meat, places it on a fire and eats to his heart's content. Then he cuts off the tail (tjoba) of the animal and runs home to call his fellow-clansmen. The tail is his "means of notification" (bika) ; they all rush to the spot, cut off the limbs and carry them to the village. Should the animal have fallen in a country which is not that of the finder, the latter will give the owners of the land one of the limbs and the ribs which were in contact with the ground (1).

151 To find a dead animal is not a common occurrence. Generally
224 the hunter meets with *living game*. He at once sets off in pursuit with his dogs. He may pursue the animal for hours, or even days. My friend Spoor (I. p. 7), though suffering from asthma, often succeeded in killing an antelope which had been overcome with fatigue and was found by him lying asleep. But he may often have to start without having seen anything. *The study of footprints* is then of paramount importance. In the sandy plains

(1) The Nkumba clan, 10 Kil. north of Lourenço Marques, lost its independance on account of a dead elephant under the following circumstances. One of the men of this clan had found a dead elephant. He at once cut off the tail and went to the village of the chief to "bika." Whilst he was away a troup of men of the Libombo clan, settled some kilometers further north, came to the spot. They put an axe into the animal's rectum, and when the Nkumbas arrived they said to them : "This beast is ours ! You have cut off the tail, but we had put our axe into its rectum long before." And a big warrior took the axe out triumphantly. The Nkumbas said "goo," i. e. they were greatly embarrassed and answered : "You lie ! We had cut off the tail before you came !" — "Not at all," answered the Libombos ! "Our method of appropriating a dead animal is to put an axe into its rectum." This led to a fight in which the Nkumbas were defeated, and later on, one of them having died and been buried in their sacred wood (ntiñwen), the Libombos dug up the corpse and threw it away. The poor Nkumbas were obliged to bury it in another place : they had lost their country !